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THE  
Bishop of LONDON's  
PASTORAL LETTER  
TO THE  
PEOPLE  
OF HIS  
DIOCESE;

Particularly, to those of the two great  
Cities of *London* and *Westminster*.

Occasion'd

*By our present Dangers;*

And 'Exciting

*To a serious Reformation of Life  
and Manners.*

---

With a POSTSCRIPT;  
Setting forth the Danger and  
Mischiefs of POPERY.

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THE  
BISHOP OF ABERDARE

PASTORAL LETTER

TO THE

PEOPLE

OF THE

DIOCESE

RELATIVE TO THE STATE OF THE TWO GREAT  
CHURCHES OF ENGLAND AND WALES

OF 1841

BY THE BISHOP OF ABERDARE

AND ELEANOR

IN A FURTHER REFORMATION OF THE  
CHURCH

AND A POSTSCRIPT

RELATIVE TO THE BISHOP'S  
LETTER OF 1841

LONDON

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The Bishop of *London's*

## PASTORAL LETTER

*To the People of his Diocese ;*

Particularly, to those of the two great Cities  
of *London* and *Westminster*.

*Occasion'd by our present Dangers ; And exciting to a  
serious Reformation of Life and Manners.*

**T**HE Occasion of my applying to you at this Time, and in this Way, is, to set before you some Duties which God more particularly calls for, and requires of us, in Times of publick Danger and Calamity. And, that what I have to offer to you may have the greater Weight, I will enforce it by *Warnings* and *Examples* in the like Case, as we find them recorded in the Holy Scriptures ; which, in the Words of St. *Paul*, were written for our Learning ; that is, <sup>Rom</sup> to acquaint us, first, with God's ordinary Me-<sup>thods</sup>

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thods of Dealing with Men and Nations, whether in the Way of Judgment, or in the Way of Mercy; and then, to shew us the surest Means of avoiding the one, and securing the other.

For this End, Reason teaches, and God commands, that, in the first Place, the best *human Means* be made use of for Safety and Deliverance in the Day of Danger, and that we be earnest in Prayer for a *Blessing* upon those Means, and for the Success of them. To use Means without Prayer for the divine Blessing, is an impious Reliance upon our own Wisdom and Strength; and to pray *without* the use of human Means, is a *groundless* and *presumptuous* Expectation of Assistance from God.

In this our Day of Danger, the best Precautions have been used against the Attempts of the Enemy; and those Precautions have been accompanied with the fervent Prayers of pious and good Christians, for a Blessing upon them. But, as this is a *National* Danger; there must be one Step further, to give us a Title to the Aid and Protection of God; I mean, a *National* Humiliation for Sins, and a Reformation of Lives and Manners; of the Efficacy of which for Deliverance from Danger, and of the Want of them as the Forerunner of Ruin and Destruction, we have, as I said, many remarkable



markable Instances and Examples in Holy Scripture. But, setting aside the Authority of Revelation, nothing can be more absurd in *Reason*, than for a Nation to expect *Aid and Protection* from God, while it continues in a Course of open and unrestrained Provocations against him; which, tho' the Provocations of *particular* Persons, may justly be accounted *National* in his Sight, if they are open and flagrant, and yet unrestrain'd by publick Authority.

This, it is true, belongs more immediately to the Civil Magistrate; but there may be many and great Irregularities both in particular Persons, and private Families, which are not within the Compass of *his* Knowledge, nor within the Reach of *his* Authority; however *heinous* and *provoking* they may be in the Sight of God. And therefore it is in vain to hope for a *National* Reformation, unless private Persons, who are under no Direction but their own, can be persuaded to lay this Matter to Heart, and to take diligent heed to their own Ways; and unless Parents and Masters will make a Conscience of doing *their* Part toward it, by exerting the Authority which God has given them over their Children and Servants; Remembring, that they are not only answerable to *God* for the Sins and Irregularities which are committed or connived at,  
within

within their own Walls, but are also answerable to their *Country* for the Share they take, in bringing down the Judgments of God upon it. Nations are made up, first of *Individuals*, next of *Families*, and lastly of *Bodies* and *Communities*; and when there is a hearty Concurrence of all these in the great Work of Reformation, then, and not till then, it is truly National; and is the only effectual Means of averting the Judgments of God, and securing his Protection in the Time of Danger, and engaging his Aid and Assistance for the Safety and Preservation of the *Whole*.

I. Toward this great End, let every **INDIVIDUAL** resolve to do his part, and to answer for *one*; by keeping himself clear from the Vices of the Age, and by a religious Attendance upon the holy Ordinances, publick and private, which God has appointed, as a necessary Guard to his Innocence, against the manifold Temptations to the Violation of it, which are so frequently met with. And this, I desire to press with the greater Earnestness; because, on one Hand, no Person who seriously attends those holy Ordinances, can be either ignorant or unmindful of his Duty to God, and Man, and himself; and, on the other Hand, he who lives in the Neglect of them, whatever *Knowledge* he may have of his



his Duty, will quickly lose both the *Sense* and *Remembrance* of it. And, in truth, it is chiefly owing to the habitual Neglect of those Ordinances by some, and a careless and formal Attendance on them by others, that we see among us so much Lukewarmness in Religion; which does not stop there, but grows apace into an habitual disregard of it, and an Unconcernedness about it. And besides the Good and Evil of attending or neglecting the Ordinances of Religion, in their *Effects*; it ought to be further remember'd, that a constant and serious Attendance upon them, where there is no reasonable Impediment, is enjoined in the Gospel as a Matter of *strict Duty*; and that the joining in them with our Christian Brethren, has been considered by the Church of Christ in all Ages, as a *necessary* Part of the Christian Dispensation,

II. The next Advance towards a National Reformation, must be in FAMILIES; where Parents and Masters, in their own *Persons*, are *equally* concern'd with all other *Individuals*, in what is said under the last Head. But their Concern extends much further; first, as they have receiv'd *Power* from God to direct and govern all those who are under their Care and Inspection; and then, as by the  
due

due Exercise of that Power, they, above all others, may contribute to the Suppression of Vice, and Increase of Religion, and, by Consequence, to a national Reformation; and lastly, as this Power is a Talent put into their Hands by God, for the Neglect or Abuse of which they stand accountable to *him* from whom they *received* it. Those who are under their *Care*, are also under their *Eye*; so that they cannot be ignorant of their Behaviour, without a shameful Degree of Thoughtlessness, or rather Stupidity, and an utter Unconcernedness for Religion. And as, without such habitual Thoughtlessness and Inattention, they cannot be ignorant of the Behaviour of their Children and Servants, so neither can they be ignorant of their own Duty in the Government of them, if they will in any Measure think of it, and attend to it.

The Duty of Parents with Regard to their Children, and the Duty of Masters with Regard to their Servants, however differing in other Respects, are, as to our present Consideration, much the same; that is, To restrain them from Vice of all Kinds, and to watch the first Beginnings of it, and Tendencies to it; To admonish and reprove, and to punish if it is found necessary; To instruct them in their Duty, and lead them to the Performance of it by a good Example,



ple, which is the most forcible Kind of Instruction ; and, To oblige them to a due Attendance on the Worship of God, both publick and private, and to a regular Observation of the *Lord's Day*.

Here is no Difficulty in all this, if Parents and Masters have a Heart to the Work, and are regular in their own Lives, and will consider withal, 'How great Service they may be daily doing to God and their Country ; 'How greatly they will be rewarded in the next Life for a conscientious Discharge of this important Duty ; and, 'How severely punish'd for the Neglect of it. Nor is either the Reward or Punishment to be wonder'd at, when it is consider'd, that the one is daily laying a *Foundation* of Virtue and Piety, and the other a *Foundation* of Vice and Profaneness, not only for their own Time, but for the next and following Generations.

I am willing to hope, that these Duties, and the Considerations proper to enforce them, will be seriously attended to and laid to Heart by Parents and Masters, for their own Sake, and for the Sake of God and his Religion ; and, at this Time, particularly, out of a just Concern for the present and future Safety and Happiness of these Kingdoms ; Being well assur'd, that, without a national Reformation, we can neither be happy, nor

safe ; and that nothing can so effectually contribute to both, as a due Regulation in *Families*, under the Conduct and Direction of their Heads and Governours ; as describ'd above.

III. From the Case of FAMILIES, as having it in their Power to contribute greatly to a National Reformation ; we will proceed, with the same View, to BODIES and COMMUNITIES. And here it is, that the Business of the MAGISTRATE begins. By *Magistrates*, I mean all those who are vested with Civil Authority ; those, for whom we pray in our publick Liturgy, *That they may truly and indifferently minister Justice, to the Punishment of Wickedness and Vice, and to the Maintenance of God's true Religion and Virtue.*

It is the proper Province of the Ministers of the Gospel, to labour against Vice and Wickedness, by Reason and Argument, by Doctrin and Example, by publick Exhortation and private Admonition. But if Men will harden themselves against all these, and, having cast off a Sense of Shame as well as a Sense of Duty, will let themselves loose into a Course of Impiety and Wickedness, and an open Indulgence in any notorious Sin, they then become fit Objects of the Minister



ster of *Justice* ; whose proper Business it is, as laid out by the Apostle, to be a *Terror to* Rom. xiii. *evil Works*, and *not to bear the Sword in* 3, 4. *Vain* ; considering himself as the Minister of God, a *Revenger to execute Wrath upon him that doth Evil*. And, in order to this, he is oblig'd, within his proper Sphere, to *watch* against the Growth of *open* Wickedness of every Kind, and by all proper Means to discourage it, and if need be, to restrain and punish it by a vigorous Execution of those wholsom Laws which the Legislature has provided against it. And all this, from a Sense of the Duty which he owes to the Publick ; and in Obedience to God, whose *Providence* has entrusted him with Power, and to whose *Justice* he must be accountable for the Use and Exercise of it ; Especially, in Cases which concern God's Honour, and the maintaining his Religion in the World, against Vice and Profaneness. And the greater the *Regularity* is, which Magistrates, as well as Ministers, do themselves preserve and maintain in *private* Life, the greater Weight their Admonitions and Authority must have, and the greater their Strength will be, for the suppressing of Vice, and promoting the same Regularity, in their respective Stations.

IV. For these great Ends, the Legislature have done their Part, from Time to Time, by enacting Laws against Drunkenness, Swearing

and Cursing, open Lewdnesses and Debaucheries, Blasphemy and Profaneness, and the Profanation of the Lord's Day. But what shall we say to the Execution? when, to our Shame be it spoken, the Violation of the Laws, and the Neglect of Punishing it, are, in many Places, equally *notorious*. And this *Notoriety* in both, namely, open Wickedness, *unrestrain'd* and *unpunish'd*, is that which may be properly call'd a *National* Guilt. As long as the Corruptions of Nature are working within, and are favour'd with a Variety of Temptations without, there will be much Sin and Wickedness in the World, which the best Means and Endeavours of Parents and Masters, Ministers and Magistrates, cannot prevent; and so far particular Persons must be answerable to God for their own Sins. But if a Nation does not use the proper *Means* and *Endeavours* to restrain it, but on the contrary seems unconcern'd about it, and suffers the Laws for opposing and suppressing it, to be laid asleep; by such a general Supineness and Neglect, the Guilt becomes *National*, and exposes the *Whole* to the Wrath and Judgments of God.

And if such should be found to be the Case of our own Nation, as I doubt it has been too much so for Years past; it behoves us to Enquire betimes, what are the most effectual Means of removing the Guilt and  
averting



averting the Judgments of God ; especially, in a Time of publick Danger, and when we see the Judgments coming towards us, and hanging over our Heads.

V. In this Enquiry, we can have no surer Guide, than the various Instances of God's dealing with Kingdoms and Nations, in the Way of *Judgment*, and in the Way of *Mercy* ; as we find them set down in the Holy Scriptures. The *Old Testament* abounds with the Threatnings of God against a sinful and disobedient People ; with Declarations, of what they were to expect, if they did not repent and reform. Of this Sort, among many others, are his Messages to the Nation of the *Jews* by the Prophet *Jeremiah*, just before his sending them into Captivity.

*Be thou instructed, O Jerusalem, lest my Soul depart from thee, lest I make thee desolate, a Land not inhabited. Jerem. vi. 6.*

*Because ye have done all these Works, and I spake unto you, but you heard not ; and I call'd you, but ye answer'd not. — Therefore I will cast you out of my Sight. Jerem. vii. 13, 15.*

And in the *New Testament*, where St. Paul enumerates the Judgments of God upon the People of *Israel*, for their Provocations in  
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the *Wilderness* ; he presses those Examples upon the *Corinthians*, as the most forcible Argument to deter them from venturing upon the like Provocations. (1 Cor. x. 6.) Now, *these Things were our Examples, to the Intent we should not lust after evil Things, as they also lusted ;* and ver. 11. *Now, all these Things happen'd unto them for Ensamples, and they are written for our Admonition.*

But besides the Threatnings and Inflictions of *Temporal* Judgments in the *Old Testament* ; we find a Threatning in the *New*, which, though of another Kind, must appear to every sincere Christian to be no less terrible. It is our Saviour's Message to the Church of *Ephesus*, by his Servant St. *John*, (Rev. ii. 5.) *Remember therefore from whence thou art fallen, and repent, and do the first Works ; or else I will come unto thee quickly, and will remove thy Candlestick out of his Place, except thou repent ;* that is, I will take from thee the *pure Light* of the Gospel, which thou hast hitherto enjoy'd. And does it not nearly concern the People of this Land, seriously to consider and lay to Heart the Unhappiness and Misery of having the Light of the *Scriptures* taken from them, as to all the Purposes of Instruction and Edification (while they are in a Language, which they are neither able, nor allowed to read ;) and themselves left to be guided by the *Traditions*



*tions* of Men, instead of the *Commandments* of God ; and are further required, upon Pain of Damnation, to embrace Traditional Doctrins, which have not only no Authority from Scripture, our only true Rule, but have a direct Tendency to poison and eat-out the very *Vitals* of Christianity. And after it has been seriously consider'd how terrible such a Judgment would be ; let it be always remember'd, what our Saviour tells the Church of *Ephesus*, as the only Means of preventing and escaping it, *viz.* EXCEPT YE REPENT.

And for our Encouragement to take that Course, as the sure Means of being deliver'd from Judgments, whether Temporal or Spiritual ; let us also remember the *gracious Declaration* which God made to his People, by the same Prophet that denounced his Judgments.

*At what Instant, says God, I shall speak concerning a Nation, and concerning a Kingdom, to pluck up, and to pull down, and destroy it.*

*If that Nation, against whom I have pronounced, turn from their Evil, I will repent of the Evil that I thought to do unto them. Jerem. xviii. 7, 8.*

Which Readiness in God to spare and deliver, upon Repentance and Reformation, is  
most

most remarkably exemplify'd in his Dealing with the *Ninevites*. The Prophet *Jonah* was sent to them with this Message, *Yet forty Days and Nineveh shall be overthrown*; And then, it follows:

*So, the People of Nineveh believed God, and proclaim'd a Fast, and put on Sackcloth, from the greatest of them even to the least of them.*

*And God saw their Works, that they turn'd from their evil Way; and God repented of the Evil that he had said that he would do unto them, and he did it not. Jonah iii. 4, 5, 10.*

Thus hath God, in the Language of *Moses* to the Children of *Israel*, set before us *Life and Death, Blessing and Cursing*. And may the same God grant, that, in the Language of our blessed Saviour, we may know, at least in this our Day, the Things which belong unto our Peace, before they be hid from our Eyes. This is the hearty Desire and earnest Prayer of

Deut. xi. 26.  
xxx. 19.  
Luke xix. 42.

*Your faithful Friend and Pastor,*

Edm.' London.'



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# POSTSCRIPT;

Setting forth the

*Danger and Mischiefs*

O F

P O P E R Y.

**I**N the Year 1706, an Address from several of the Gentry and Clergy in *Lancashire*, was presented to the House of Peers by the then Bishop of *Chester*, Sir *William Dawes*, complaining of the intolerable Boldness of the *Romish* Priests and Papists. Whereupon their Lordships represented to the Queen, That *it was absolutely necessary, for the Safety of her Majesty's Royal Person and Government, that a more watchful Eye should be had over them for the future; and, for that Purpose, that a distinct and particular Account should be taken, of*

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*all Papists and reputed Papists in the Kingdom, with their respective Qualities, Estates, and Places of Abode.* Accordingly, the necessary Orders were given by her Majesty, for taking a strict Survey of *Popery*, in the several Counties of the Kingdom; and at the same Time a Proclamation was issued, for a vigorous Execution of the Laws against *Papists*.

In conformity to these Resolutions, and to show the Reasonableness, or rather Necessity thereof; an Affise Sermon was preach'd by me, then Rector of *Lambeth*, from these Words of the Prophet *Hosea* (vii. 9.) *Strangers have devour'd his Strength, and he knoweth it not; yea gray Hairs are here and there upon him, yet he knoweth it not.* This was then publish'd under the Title *Of the Growth and Mischiefs of Popery.* And the *Growth* of it being visibly *increas'd* since that Time, and the *Mischiefs* too sensibly felt at present; a few Extracts out of it, with some small Variations to bring it nearer to our present Circumstances, may possibly be of some Use, to open the Eyes of our People, and to give them a clearer View than they seem yet to have, of the utter Inconsistency of *Popery* (unobserv'd and neglected, to the



the degree it has been,) with the *Safety* and *Happiness* of this Protestant Country.

In the Chapter, of which the Text is a part, the Prophet is speaking of the Children of *Ephraim*, and the miserable Condition to which they had reduced themselves by mixing with the Heathen Nations. He complains in the Verse immediately before the Text, that *Ephraim had mixed himself among the People*, that is, among the *Egyptians* and *Assyrians*; and what this Mixture was, we learn from several Parts of the Prophecy, where they are charg'd with *making Images and Idols*, with *asking Counsels at their Stocks*, and with *making many Altars to Sin*; The *Egyptians* and *Assyrians* had taken the Advantage of the Indulgence and Encouragement they found among them, and by the Benefit thereof had entic'd many of the *Israelites* to join in their Idolatries. The Mischief whereof is expressed in the Text; That these *Strangers* had *devour'd* the Strength they had, while they continued unanimous in the Worship of the true God.

Hof. iv.

12.

viii. 11.

xiii. 2.

The terrible Effects of this their Indulgence to Idolatry, and Unconcernedness for the Worship of God, did not only come to pass as it had been foretold, but the Pro-

phet himself liv'd to see it. By encouraging the Idolatrous Nations to the Prejudice of the true Religion, they had provok'd God to Anger against them; and by suffering those Nations to seduce so many of the *Israelites* to Idolatry, they had exceedingly impair'd their own Strength; and so, having made themselves ripe for Destruction, the King of *Assyria*, the Rod of God's Anger, found them an easy Prey, and carrying them into Captivity, plac'd his own People in their Stead.

Not to draw any *labour'd* Parallel between the Kingdom of *Israel* with regard to *Pagan Idolaters*, and the Condition of these Kingdoms with Regard to *Popish Idolaters*; Thus much is certain, That there is a People among us, whom we justly charge with *Idolatry*; That the Liberties they have taken for some Years past, have very much exceeded the Bounds which our Constitution has set them; That the Exercise of their Religion in all parts of the Kingdom, has been carried on with much greater Boldness and Openness, than our Laws allow; That the Confidence of the Priests in their Attempts to seduce the Protestant Subjects of the Realm, has been beyond the Example of former Times; and, That presuming upon the  
the



the Lenity and Tendernefs of the Government, they have actually perverted many unwary and ignorant People.

By thefe Arts and Methods, too little obferv'd and attended-to on our part, have *Strangers* been fuffered to corrupt our People, and *devour our Strength*; for in no other Light than that of *Strangers*, does our Constitution allow us to confider Papifts and Popery. Strangers to us in *Religion*; Strangers in *Government*; and Strangers in *Interest* and *Design*.

I. They are *Strangers* to us in *Religion*. By their Idolatries and Innovations, by perverting the Holy Scriptures and raifing their own Traditions to an equal Authority, they have exceedingly corrupted the *Faith* and *Doctrin* of the Gofpel. Their *Worship* is overcharged with a vaft Variety of Superftitious Rites, in which the true Spirit of Devotion is fwallow'd up and loft; they have chang'd the Substance for the Shadow, and, contrary to the Apoftle's Rule, have made it a *Worship* in the *Letter*, and not in the *Spirit*. Their *Discipline* is wholly exercifed by Emiffaries from *Rome*, fet up in Oppofition to the Spiritual Governors of our Church, and acting under the immediate Direction and Authority of a foreign Head.

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And because the Church of *England* has purg'd herself from these Idolatries, Superstitions and Innovations, and rejecting their Traditions, has made the Scripture the Rule of her Faith, and has accommodated her Worship to the Word of God and the true Ends of Devotion, and delivered herself from the insupportable Tyranny of the Papal Chair: By this Means, we are become *Hereticks* and *Schismatics* in the account of the Church of *Rome*; as such, the Sentence of Excommunication is yearly denounc'd against us by the Pope, and our Destruction is declared to be a meritorious Work. And that all this is not mere Form and Ceremony, but a Direction zealously pursued wherever it is practicable; we see by the Bloody Inquisitions in some of the Popish Countries, with the terrible Persecution upon the Protestants in a neighbouring Nation, and the swift Approaches to the same Cruelties at Home, when that Spirit could shew itself with Safety, under the Influence of a Popish Prince.

Far be it from us, to make this merciless Treatment of *our* Brethren, a Rule of our Carriage and Behaviour toward *their's*. We have not so learned Christ, as to think Fire and Faggot a fit Application to the *Consciences* of Christians, or to reckon the  
Destruction



Destruction of their Bodies a proper Means for the Salvation of their Souls. But, methinks, these Cruelties towards Protestants in other Nations, should make the Papists in our own somewhat more modest and cautious; at least, they ought not to think themselves entitled thereby to *new* and *unusual* Liberties. And though the Good Nature and Religion of *Englishmen* forbid them to *copy* those Examples of Cruelty; we may well be allow'd so far to *observe* and *remember* them, as to be jealous of the Growth of that Religion among ourselves, which in other Countries could animate the Professors of it to such unhuman Barbarities towards our Protestant Brethren.

II. They are also *Strangers* to us in *Government*. Princes can have no hold of the Members of the Church of *Rome*, while they own a superior Head, who claims a Power of Absolving Subjects from their Allegiance, and even Degrading and Excommunicating the Sovereign. And as this pretended Authority is chiefly exerted by the Pope against *Protestant* Princes, so are their People prepar'd to receive, approve, and execute his Sentences, by another ungodly Doctrin, That no Faith is to be kept with Hereticks. And to  
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what seditious and cruel Attempts, these Principles have blown up some of the Members of that Church, can be unknown to none, who have look'd into the History of these Kingdoms, since the beginning of Queen *Elizabeth's* Reign.

It is to be hop'd, that many of our *English* Papists, having been born and bred in the same Air with our selves, and receiving their Protection from the establish'd Laws, have so good a share of Tendernefs and Gratitude, as to be Proof against these cruel Suggestions of the Emiffaries from *Rome*. But it is also to be fear'd, that there will be a Number at all Times, of Condition and Inclination desperate enough, to undertake such Enterprizes as are agreeable to the Principles of that Church, and shall be judg'd by their Infallible Guide to be a seasonable Service to the common Cause. And we may well suppose, that such Dispositions are the more Strong and Numerous, at a Time when the whole Body of our Papists disown the Title of the Prince, in favour of a Pretender of their own Religion; and that they are yet more ready and zealous to engage, since the Nation, sufficiently sensible that the *English* Constitution will not thrive under a Popish Prince,  
have



have cut off their Hopes of a Popish Successor for ever ; except some bold and desperate Undertaking shall make his way to the Throne.

It is far from the Temper of the *English*, and the Nature of our Constitution, to make Men *suffer* upon bare Presumptions : But at the same Time, the Regard we owe to our selves and our Constitution, calls upon us to be very *Watchful*, when we are sure there is an Enemy in our own Bowels. When we find such a Spirit moving among us, it behoves us to observe narrowly *which Way* it moves, and to *what Degrees* ; that it may be kept under such Restraints, as the Safety of Church and State shall require. Their Principles in effect declare, and we are all abundantly convinc'd, that whatever Strength they have, will upon a fair Opportunity be employ'd against us ; and therefore it nearly concerns us, to know the Extent of that Strength, and to be jealous of the Increase of it. It is the Voice of the Nation, that we have no *present* or *future* Security, under God, but in the Prosperity of His Majesty's Arms, and the Succession in the Protestant Line ; and how then can we answer it to our Selves, our Posterity, or our Religion, if we make

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it not our utmost Care, that they who we are sure have it in their *Will*, have it not also in their *Power*, to shake or undermine these Foundations of our Safety ?

III. These Two Oppositions, in Religion, and Government, suppose a third Sort, namely, In *Interest* and *Design* : For the Spirit of that Religion is not wont to lie still without Designs, much less to overlook any fair Opportunities of serving them. If ever there was a Juncture that oblig'd the Papists in Prudence and Decency to more than ordinary *Tenderness in giving Offence*, it is now ; when their declar'd Disaffection to the Government makes them so *liable* to be suspected, and when the Success of *their* Aims and Wishes would evidently be the Ruin of *our* Laws and Religion. And it were happy for the Nation, and perhaps for themselves too, if their known Principles in Government and Religion were the *only* Testimony of their Designs. But this is a Happiness not to be hop'd for, while their Priests are so open and bare-fac'd in making Profelytes of the weaker Sort, and (forgetting how shamefully they were baffled in a former Reign, and how obnoxious they are to the Laws at this Day) have not been afraid to send Challenges to the Ministers of our Church,  
on



on purpose to carry off their Profelyte in a kind of publick Triumph, after they have made sure of him by private Arts: and further, while Priests and People rejoice at the Misfortunes of the Kingdom, and repine at any publick Prosperity and Success, with such Freedom and Openness as few other Nations would bear. In a Word, instead of guarding against Suspensions, and a prudent Care not to give Offence or Jealousy (a Behaviour that might well be expected in their present Circumstances) too many among them seem to be trying what Degrees of Provocation the Government will bear.

These Practices (we may hope) are condemn'd by the more *prudent* and *modest* part of that Persuasion; who must therefore think it reasonable, that the establish'd Constitution should provide for its own Safety; and if that Provision should happen to bring Inconveniencies upon them, they will lay the Blame where it ought to rest, that is, upon the intemperate Zeal of the Emissaries from *Rome*, and of others whom they have been able to work into these provoking Measures.

IV. We have already shown, how opposite they are in Religion and Government, and in all their Measures and Designs, to the establish'd Constitution of Church and

State. And the Consequence of this Opposition is, that what they gain, we lose ; whatever new Strength or Spirits we suffer them to get, are all drain'd out of our own Body. Every Profelyte they make, immediately becomes our profess'd Enemy, not only in Religion, but in Policy too ; lifting himself at the same Time under two foreign Heads, one in the Church, and the other in the State. And it is generally observ'd, that such Converts are more *remarkably active* and *furios* in the Cause they have espous'd : Whether it is, that Fickle Heads are naturally fond of new Things, or that they think it for their Honour to make a Show of a *thorough* Conviction.

And as every Convert to the Popish Religion becomes immediately a Zealot for a Popish Prince ; so it is to be fear'd, at this Juncture, that the Zeal of some of our own Church for the pretended Prince of that Religion, proves the Occasion of making them Profelytes to the Religion itself. A Community of Measures and Wishes in the Affairs of State, naturally draws-on a Correspondence and Good-liking between *them* and the Members of the Church of *Rome* ; and the Courtesy which they find upon that account from Papists, by degrees wears



wears off the Abhorrence of Popery ; by which means, the Missionaries of that Church, who are not wont to neglect Opportunities, find their Access easy, and the Work half-done to their Hands.

God be thank'd, it is only upon the Weak and Ignorant, that this Poison works. The more discerning among them, retain the same Detestation they ever had, of the manifold Corruptions of the Church of *Rome* ; and a very learned Person of that Number has publickly warn'd the Nation of the Boldness and Success of the Priests in making Converts, and tells us, from his own Observation, the Arts and Methods by which they carry on their Work, and laments, that *the Growth of Popery among us should be greater than formerly, notwithstanding the Increase of Penal Laws.*

*Dr. Hicks  
his Confe-  
rence with  
a Popish  
Priest ; in  
the Pre-  
face.*

V. The Truth is, those Penal Laws are so much softened, or rather laid aside, by the *English* Clemency and Good-nature, that it has long been the Wish of wise and considering Men, to see fewer Laws and more effectual Execution. They have liv'd so long under the Terror of Penal Laws, and found so little Inconvenience from them, that it will be hard to convince them that the Legislature is ever in Earnest.

Earnest. And yet I doubt these very Laws, being part of our *English* Constitution, give a Handle to Evil-minded Men Abroad, to enlarge upon the Sufferings of their *English* Brethren; and so while in great Tenderness, we are suspending our Laws at home, we are reproach'd abroad as the most cruel Persecutors. This is but an ill Return for the great Indulgence that their Brethren have found among us; which should oblige both Priests and People, at least to do *Justice* to the Church of *England*; by confessing, that as the several Laws they complain of were first made upon some remarkable Attempts of the Papists against the establish'd Constitution of Church or State; so nothing but fresh Provocations of the same kind has driven the *English* to the Execution of them. They know, that by the Laws of some other Countries it is Criminal to be a Protestant, and that the most peaceable Behaviour is no Protection; and they know as well, that it has not been the Papist as such, but only the *provoking, seditious, and turbulent* Papist, who has found any Disturbance from the *English* Government. — To come to Particulars;

VI. In the Infancy of the Reformation under *Henry the Eighth*, the great Work was, to extirpate the Authority of the Pope and establish



establiſh the Supremacy of the Prince. Now both theſe the Point under our preſent Conſideration *ſuppoſes* to be ſettled; which is not, by what Means the Papal Authority was excluded, but in what Way thoſe who adhere to the Religion of the Pope, have been treated in a Country where his Authority was aboliſhed. And it is well known, that the Diſaffection of that Prince to the main *Doctrines* of Popery, was not ſo great, as to induce him to any remarkable Hardſhips towards thoſe, who would at leaſt be *ſilent* under his own Supremacy.

His Son King *Edward* the Sixth went further, and eſtabliſh'd *an Uniformity of* <sup>2 & 3. Edw. 6.</sup> *Service and Adminiſtration of the Sacraments throughout the Realm*; but that Law only enjoin'd the Miniſter to uſe this and not the Maſs Book; and the People, not to interrupt the Miniſter or ſpeak againſt the Service. And when it appear'd by Experience, that the Miſſals which had been formerly us'd, were a great Obſtruc- <sup>3 & 4. Ed. 6. c. 10.</sup> tion to the Uniformity intended, they were only call'd-in, to give a more free and eaſy Paſſage to the *eſtabliſh'd* Service; without diſturb- ing either Prieſt or People in the *private* Exerciſe of their Religion.

Not-

Notwithstanding the bloody Reign of Queen *Mary*; so far was her Successor the glorious Queen *Elizabeth* from the least Disposition to Cruelty, that she contented herself to restore the Supremacy and the Publick Service to their former State; allowing the Papists a Share in her Counsels, and, in a subsequent Law against the Pope's Authority, exempting Peers of the Realm from the disabling Oath, and frequently declaring that no Subject who would live quietly and peaceably, should be disturbed on the Account of Religion.

*Camd.*  
*Ann.* 1558.  
*5 Eliz.* c. 1.

'Tis true, the Laws afterwards grew more severe, but it was because the Papists grew more seditious. To execute *Bulls of Absolution* and *Reconciliation* from *Rome*, or to receive Absolution and Reconciliation in Virtue of such Bulls, was made High Treason. But let the History of the three preceeding Years explain that Law, and determin whether it was owing to the Severity of Protestants or the Sedition of Papists. There we find, that the Pope had granted Authority to *Saunders* and others, to absolve all the *English* who would return to the Church of *Rome*, and that they were very zealous in the Work; — 1569. That the same Pope had sent his Bull into *England* by *Morton* the Priest, to anathematize

*Camd.*  
*Ann.* 1568.



matize the Queen, deprive her of the Throne, and absolve her Subjects from their Oaths of Obedience ; That in virtue thereof, many of the People were withdrawn from their Allegiance, a dangerous Rebellion rais'd, circular Letters sent to the Papists to rise and assist in the Cause, and the Bull itself publish'd in the City, in —1570. a very open and insolent Manner.

Ten Years after, we find a new Enforcement of the Law against Bulls ; but <sup>23 Eliz.</sup> it was because the Priests had found new <sup>c. 1.</sup> Devices to evade the former Law, and to carry on the Work of *absolving* and *reconciling* by other ways. We also find Penalties for saying and hearing of Mass ; but we <sup>Camd. Ant.</sup> find in the History of the same Time, <sup>1580.</sup> that great Numbers of Priests were sent into *England* and *Ireland* from the Seminaries abroad, under pretence of preaching and administering the Sacraments, but really to withdraw the Subjects from their Obedience to the Queen. The same Law lays a Penalty upon absenting from Church, and, after a Year's Absence, enjoins the finding of Sureties for their Behaviour ; which is not to be thought strange or cruel, when the Emissaries of the Church of *Rome*, under whose Discipline the Absenters liv'd, were the profess'd Teachers of Rebellion, and

E

when

when a Design had been detected between the *Spanish* King and the Pope, to dethrone the Queen, and restore Popery in the Kingdom.

*Camd. An.*  
1578.

The next Law against Papists, commands all *Jesuits*, *Seminary* Priests, and others, to depart the Realm. But turn to the History of that Time, and there you will find great Numbers of Priests coming daily into *England*, who taught that the

27 *Eliz.*  
c. 2.

Queen was no Queen, and that whatever had been done by her Authority since the Bull of Pope *Pius*, was null and void. The same Law forbids the sending of Children or Contributions to the *Seminaries* abroad; and so the same Historian tells us, of great Numbers of Children sent over to those *Seminaries*, and receiv'd there, on Condition that they first made a Vow to return, when they were instructed in their Learning and Discipline; that is, in the rankest Principles of Sedition and Rebellion.

*Camd. An.*  
1581.

—1580.

While they were thus diligent in sending over their *Emissaries* to *Corrupt* the People, it is not to be wonder'd, that the great Council of the Land should countermine their Endeavours, by obliging all who should be found guilty of *Corrupting*, to *Abjure* the Realm. And if, in the same Year,

35 *Eliz.*  
c. 1.



Year, another Law was made to banish <sup>35 Elix.</sup> Papists from Court, and confine them to <sup>c. 2.</sup> the Neighbourhood of their own Dwellings; our Histories will explain it, by shewing that in the Compass of a very <sup>Cand. An.</sup> few Years, several Designs had been form'd <sup>1584.</sup> and carried on, to *Assassinate* the Queen. <sup>1585.</sup> <sup>1586.</sup> <sup>1587.</sup>

King *James I.* began his Reign with a <sup>1 Jac c. 4.</sup> Revival of Queen *Elizabeth's* Laws against Popery; and well he might, when he reflected upon the many wicked Designs against the Person and Government of his Predecessor, and that, upon a Prospect of her Death, they had, in the most publick Manner, disputed his Title to succeed.

Three Years after, we find Papists confin'd, under higher Penalties, to their Places of Abode, and greater Rewards propos'd for the discovering of Priests, and express Declarations requir'd, against the Pope's Authority to depose Princes and absolve Subjects from their Obedience, and against dispensing with Oaths, and taking them with Equivocations and mental Reservations. But it is to be remember'd, that all this was done upon the Discovery of the most hellish and execrable Plot that we read of in any Age or Nation, the Gunpowder-Treason; which, we all know, had been

carried on by the Priests, upon those very *Principles*, to the Point of Execution.

To these Restraints, there were added  
 25 Car. 2. in the Reign of King *Charles* the Second,  
 c. 2. the *Sacramental Test*, and the Exclusion  
 30 Car. 2. of Papists out of the great Council of  
 c. 1. the Land. For the Occasion of which, I  
 need not appeal to History: I may appeal  
 to the Memory of Persons still living, for  
 the Countenance given in that Reign to  
 Popish Measures, and the Impatience of  
 the Papists to put them in Execution, and  
 the Attempts to shorten the Way for a  
 Popish Successor to the Throne; who,  
 when he came to the Throne, did a-  
 bundantly justify the *Wisdom* of our Le-  
 gislators, by making the Removal of that  
*Test*, one of his first Endeavours for the  
 Establishment of Popery.

\* *The*  
*Judges,*  
*&c.*

VII. It may be thought Presumption in  
 one of our Order, and especially before this  
 \* learned Audience, to intermeddle in the  
 Laws and Statutes of the Realm; but it  
 will be favourably consider'd, that they  
 are Laws which concern *Religion*, and are  
 only cited in an *Historical* Way; that, by  
 comparing the seditious Practices of the  
 Papists as recorded in our Histories, with  
 the several Laws they have occasion'd; it  
 may appear at one View, That the Pa-  
 pists



pists have been the sole Authors of their own Misfortunes ; That these Restraints from time to time, were brought upon them by Rebellion, and not (as they pretend) by Religion ; That the *English* Legislature have proceeded in their Restraints *Gradually*, as the repeated Attempts of the Papists upon the Persons and Government of our Princes, have render'd them necessary ; and, That nothing can extort a sanguinary Law from the *English* Temper, but an indispensable Regard to their own Religion and Government.

But what Severity soever may be pretended in the *Laws*, it is very certain there is none in the *Execution*. And he who considers how strict the Laws, and how high the Penalties are, against any Priest who shall attempt to pervert a Subject to Popery, or shall say Mass, or even be found in the Realm ; and against all others who shall harbour a Priest in their Houses, or send Children or Money to a Seminary abroad ; Whoever, I say, is appriz'd of the high Penalties upon these Practices (to name no more,) and then considers how common and familiar they are among us, will see how little Mischief the Papists fear from these terrible Laws they complain of, and how much they are  
indebted

indebted to the Goodness and Tenderneſs of the *Engliſh* Government.

But they muſt not hope that the *Engliſh* Good-nature will hold out againſt all Provocations : The Laws will rouse themſelves and break looſe at the Sight of ſuch unprecedented Freedom and Boldneſs, as we have beheld of late Days. It is a known Crime in the Eye of the Law, to import Popiſh Books from abroad ; but we have ſeen them printed and publiſhed at home, and diſpers'd over the Nation with the greateſt Induſtry ; and not only ſo, but ‡ we have ſeen Adverſements of the Place where a Variety of Popiſh Books were to be publickly ſold. They know it is capital to attempt the perverting of a Proteſtant Subject ; which ſhould oblige them at leaſt to carry on the Work with far greater *Caution* and *Secrecy*, than they ſeem to think needful. They are ſtrictly forbidden to ſend Children to the Semi-

† Ann.  
1706.  
  
\* In Con-  
vocation ;  
of a Semi-  
nary in  
Hamp-  
ſhire.

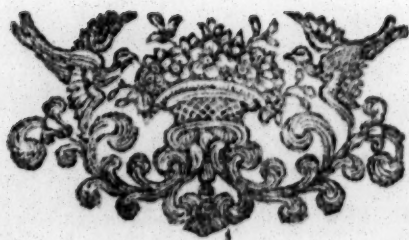
naries abroad ; but if a publick \* Com-  
plaint was well-grounded (as I doubt not  
but it was) they are now beginning to  
bring the Seminaries home.

An. 1706. VIII. Theſe and the like Provocations  
ſtirr'd up the Government to take a ſtrict  
Survey of the State of Popery in the King-  
dom, in order to apply ſome effectual  
Remedy



remedy to that growing Evil. And as long as the Priests of the Church of *Rome* are so very busy and active in their Work, it can never be an unbecoming part in the Ministers of a Protestant Church, to lay to Heart the visible Increase of Popery, and to warn the People how zealous they are in promoting it; that so, we may raise an *equal* Zeal and Concern for the true Protestant Religion established among us.

*F I N I S.*



as in the following: 12.11.1914  
 1. The first of the 12.11.1914  
 2. The second of the 12.11.1914  
 3. The third of the 12.11.1914  
 4. The fourth of the 12.11.1914  
 5. The fifth of the 12.11.1914  
 6. The sixth of the 12.11.1914  
 7. The seventh of the 12.11.1914  
 8. The eighth of the 12.11.1914  
 9. The ninth of the 12.11.1914  
 10. The tenth of the 12.11.1914  
 11. The eleventh of the 12.11.1914  
 12. The twelfth of the 12.11.1914

2



